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"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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CREEDS AND CONFESSIONS.

The utility and importance of Creeds and Confessions: an Introductory Lecture, delivered at the opening of the summer session of the Theological Seminary of the Presbyterian Church, Princeton, July 2, 1824.—BY SAMUEL MILLER, D. D. *Professor of Ecclesiastical History and Church Government in the said Seminary.*

[Continued from page 580.]

6. A further argument in favour of Creeds and Confessions, may be drawn from the remarkable fact, that THEIR MOST ZEALOUS OPPOSERS HAVE GENERALLY BEEN LATITUDINARIANS AND HERETICS.

I do not affirm that the use of Creeds has never been opposed by individuals substantially orthodox, and even by orthodox churches. Yet, so far as I can recollect, we have no example of it among the ancients. Such cases are the growth of very modern times. Nor, on the other hand, it is my purpose to deny that heretics have sometimes been extremely zealous in forming and maintaining the most corrupt Creeds. For of this the early history of the church abounds with examples, and its later periods have not been wholly without them. But what I venture to assert is, that, as a general fact, the most ardent and noisy opponents of Creeds have been those who held corrupt opinions; that none, calling themselves christians, have been so bitter in reviling them, in modern times, as the friends of *Unitarianism*, and those who were leaning toward that awful gulph; and that the most consistent and zealous advocates of truth have been every where, and at all times, distinguished by their friendship to such formularies. Nor has this been by any means a fortuitous occurrence; but precisely what might have been calculated, on principle, as likely to be realized. It is an invariable characteristic of the orthodox that they lay great stress on the knowledge and reception of truth; that they consider it as necessary to holiness; that they deem an essential part of fidelity to their master in heaven, to consist in contending for it, and maintaining it, in opposition to all the forms of error. On the contrary, it is almost as invariable a characteristic of modern heretics, and more especially of those who fall under the general denomination of *Unitarians*, that they profess lightly to esteem modes of faith; that they manifest a marked indifference to truth; that they, for the most part, maintain, in so many words, the innocence of error; and hence very naturally reprobate, and even vilify, all faithful attempts to oppose heresy, and to separate heretics from the church. And is it any marvel that those who maintain the innocence of error, should be unwilling to raise fences for keeping it

out of the church? Is it any marvel that the *Arian*, the *Socinian*, the *Pelagian*, and such as are verging toward those fatal errors, should exceedingly dislike all the evangelical formularies, which tend to make visible the line of distinction between the friends and the enemies of the Redeemer? No;—men, as has been often well observed, "men are seldom found opposed to Creeds, until Creeds have become opposed to them."

Accordingly, if we look a little into the interiour of church history, especially within the last century, we shall find these remarks often and strikingly exemplified. We shall find, with few exceptions, that whenever a group of men began to slide, with respect to orthodoxy, they generally attempted to break, if not to conceal, their fall, by declaiming against Creeds and Confessions. Truly that cause is of a most supicious character to which latitudinarians and heretics, at least in modern times, almost as a matter of course, yield their support; and which they defend with a zeal, in general, strictly proportioned to their hatred of orthodoxy!

7. The only further argument in support of Creeds on which I shall dwell, is, that THEIR MOST ZEALOUS OPPOSERS DO THEMSELVES VIRTUALLY EMPLOY THEM IN ALL THEIR ECCLESIASTICAL PROCEEDINGS.

The favourite maxim, with the opposers of Creeds, that all who acknowledge the *Bible*, ought, without hesitation, to be received, not only to christian, but also to ministerial communion, is invariably abandoned by those who who urge it, the moment a case turns up which really brings it to the test. Did any one ever hear of a *Unitarian* congregation engaging as their Pastor a preacher of *Calvinism*, knowing him to be such? But why not, on the principle adopted, or at least, *professed* by Unitarians? The Calvinist surely comes with his *Bible* in his hand, and professes to believe it as cordially as they. Why is not that enough? Yet we know that, in fact, it is not enough for these advocates of unbounded liberality. Before they will consent to receive him as their spiritual guide, they must be *explicitly informed*, how he interprets the Bible; in other words, what is his particular Creed; whether it is substantially the same with their own or not: and if they are not satisfied that *this is the case*, all other professions and protestations will be in vain. He will be inexorably rejected. Here, then, we have in all its extent, the *principle* of demanding SUBSCRIPTION TO A CREED; and a principle carried out into practice as rigourously as ever it was by the most high-toned advocate of orthodoxy.

We have before seen, that the friends of truth, in all ages, have found, in their sad experience, that a general profession of belief in the Bible, was altogether insufficient, either as a bond of union, or as a fence against the inroads of error. And here we find, the warmest advocates of a contrary doctrine, and with a contrary language in their mouths, when they come to *act*, pursuing precisely the same course with the friends of creeds, with only this difference, that the Creed which they apply as a test, instead of being a written and tangible document, is hidden in the bosoms of those who expound and employ it, and, of course, may be applied in the most capricious as well as tyrannical manner, without appeal; and further, that, while they *really act* upon this principle, they disavow it, and would persuade the world that they proceed upon an entirely different plan.

Can there be a more conclusive fact than this? The enemies of Creeds themselves cannot get along a day without them It is in vain to say, that in their case no Creed is *imposed*, but that all is voluntary, and left entirely to the choice of the parties concerned. It will

be seen hereafter that the same may be with equal truth asserted, in all those cases of subscription to articles, for which I contend, without any exception. No less vain is it to say, again, that in their case the articles insisted on are few and simple, and by no means so liable to exception as the long and detailed Creeds which some churches have adopted. It is the *principle* of subscription to Creeds which is now under consideration. If the *lawfulness* and even the *necessity* of acting upon this principle can be established, our cause is gained. The *extent* to which we ought to go in multiplying articles, is a secondary question, the answer to which must depend on the exigencies of the church framing the Creed. Now the adversaries of Creeds, while they totally reject the expediency, and even the lawfulness, of the general principle, yet show that they cannot proceed a step without adopting it in practice. This is enough. Their *conduct* is sounder than their *reasoning*. And no wonder. Their *conduct* is dictated by good sense, and practical experience, and imposed upon them by the evident necessity of the case: while their *reasoning* is a theory, derived, as I must believe, from a source far less enlightened and less safe.

But while we attend to the principal arguments in *favour* of written Creeds, justice to the subject requires that we

II. Examine some of the principal OBJECTIONS which have been made to Creeds by their adversaries.

1. And the first which I shall mention is, that forming a Creed, and requiring subscription to it as a religious test, is SUPERSEDING TRE BIBLE, AND MAKING A HUMAN COMPOSITION INSTEAD OF IT, A STANDARD OF FAITH. "The Bible," say those who urge this objection, "is the only infallible rule of faith and practice. It is so *complete*, that it needs no human addition, and so *easily understood*, that it requires no human explanation. Why, then, should we desire any other ecclesiastical standard? Why subscribe ourselves, or call upon others to subscribe, any other Creed than this plain, inspired, and perfect one? Every time we do this, we offer a public indignity to the sacred volume, as we virtually declare, either that it is not infallible, or not sufficient."

This objection is the most specious one in the whole catalogue. As it bears, at first view, so much the appearance of peculiar veneration for the scriptures, that many are captivated by its plausible aspect, and consider it as decisive.

The whole argument which this objection presents, is founded on a false assumption. No Protestant ever professed to regard his Creed, considered as a human composition, as of equal authority with the scriptures, and far less as of paramount authority. Every principle of this kind is, with one voice, disclaimed, by all the Creeds, and defences of Creeds, that I have ever read.

A church Creed professes to be, as was before observed, merely an *epitome*, or *summary exhibition* of what the Scriptures teach. It professess to to be deduced from the scriptures and to refer to the scriptures, for the whole of its authority. Of course, when any one subscribes it, he is so far from dishonouring the Bible, that he does public homage to it. He simply declares, by a solemn act, how he understands the Bible; in other words, what doctrines he considers it as containing. In short, the language of an orthodox believer, in subscribing his ecclesiastical Creed, is simply of the following import.—"While the *Socinian* professes to believe the Bible, and to understand it as teaching the mere humanity of Christ:—while the *Arian* professes to receive the same Bible, and to find in it the Saviour represented as the most exalted of all creatures,

but still a creature:—While the *Pelagian* and *Semi Pelagian* make a similar profession of their general belief in the scriptures, and interpret them as teaching a doctrine, far more favourable to human nature, and far less honourable to the grace of God, than they appear to me really to teach;—I beg the privilige of declaring, for myself, that, while I believe, with all my heart, that the Bible is the word of God, the only perfect rule of faith and manners, and the only ultimate test in all controversies—it plainly teaches, as I read and believe—the deplorable and total depravity of human nature—the essential Divinity of the Saviour—a Trinity of persons in the Godhead—justification by the imputed righteousness of Christ—and regeneration and sanctification by the Holy Spirit, as indispensable to prepare the soul for heaven. These I believe to be the radical truths which God hath revealed in his word; and while they are denied by some, and frittered away or perverted by others, who profess to believe that blessed word, I am verily persuaded they are the fundamental principles of the plan of salvation."

Now, I ask, is there in all this language, any thing dishonourable to the Bible? Any thing that tends to supersede its authority? Is there not on the contrary, an expression of belief in certain doctrines, simply and only because they are believed to be revealed in that word?

But still it is asked—"Where is the need of any definitive declaration of what we understand the scriptures to teach? Why make an attempt to frame a more explicit test than He who gave the Bible has thought proper to frame:—an attempt, as vain as it is presumptuous?" To this plea it is sufficient to answer, that, although the scriptures are undoubtedly simple and plain: thousands interpret them, and that on points confessedly fundamental, not only in *different*, but in directly *opposite* ways. Of course all cannot be equally right. Can it be wrong, then, for a pious and orthodox man—or for a pious and orthodox church, to exhibit, and endeavour to recommend to others, their mode of interpreting the sacred volume? Surely it cannot. Yet this is neither more nor less than precisely than formation and maintenance of a scriptural Confession of Faith for which I am pleading.

Still, however, it may be asked, what *right* has any man, or set of men, to interpose their authority, and undertake to deal out the sense of scripture for others? Is it not both impious in itself, and an improper assumption over the minds of our fellow men? I answer, this reasoning would prove too much, and therefore, proves nothing. For, if admitted, it would prove that all preaching of the gospel is presumptuous and criminal; because preaching always consist in explaining and enforcing scripture, and that, for the most part, in the words of the preacher himself.

Nay, further; upon the principle of this objection, it not only follows, that no minister of the gospel ought ever to do more in the pulpit than simply to read or to repeat the very words of scripture; but it is equally evident, that he must read or repeat scripture to his hearers, only in the languages in which they were originally given to the church. For, as has been often observed, it cannot be said, that the words of any translation of the Bible are the very words of the Holy Spirit.

But, after all, what language do facts speak on this subject? Are those individuals or churches, who have been most distinguished for their attachment and adherence to Creeds, more regardless of the Bible than other professing Christians? Do they appear to esteem the Bible less? Do they read it less? Do they appeal to it less frequently, as their grand and ultimate authority? Do they quote it more rarely?

or with less respect in their preaching? Can the same incessant and devout recurrence to the sacred oracles be ascribed with equal truth to the great body of the opposers of Creeds, in ancient or modern times? I will not press this comparison into further detail; but have no apprehension that even the bitterest enemy of Creeds, who has a tolerable acquaintance with facts, and the smallest portion of candour, will venture to say that the result, fairly deduced, is in favour of his cause.

(To be continued.)

SLAVE TRADE.

The following extracts are taken from the Sierra Leone Royal Gazette of the 20th of November, 1824:—

"The Diana.—The surface of the men's slave-room is only 480 feet, and two feet seven inches in height; and that of the women, 103 feet surface, and three feet eleven inches high: yet, on board this vessel, there were actually shipped, at Badagry, for passage to the Brazils. 156 human victims, besides her crew, 18 in number.

"The Two Brazilian Friends.—The surface of the platform for the men is 615 feet, and the height two feet six inches; that of the women, 148 feet eight inches surface, and three feet ten inches in height. On board this vessel there were actually shipped at Badagry, for passage to the Brazils, 260 unfortunate Africans, besides her crew, 18 in number.

"The Avizo.—The surface of the men's room is 861 feet, height of ditto three feet two inches; that of the women is 215 feet surface, and the same height as the men's. Four hundred and sixty-five wretched beings were stowed on board this vessel, at the same port, for passage to the Brazils, besides her crew, 33 in number.

"We have here 328 tons of shipping, and actually conveying from the coast 881 slaves, being (in these three vessels) at the rate of 11 to every four tons, besides the men navigating them, and the water and provisions necessary for so great a number of people for the voyage, together with their boats and ship's stores. As the men and women thus embarked were 712 in number, and supposing the children, both boys and girls, to be either always kept on deck, or confined to the long boat, (as is the practice,) still only a little more than 3 1-4 square feet was allowed for each adult African thus shipped—a space which, we should suppose, no human being could long exist in; and, indeed, the number of deaths, and the emaciated state of the survivors, too fully prove this to be the case! From the crowded state of these vessels, we do not hesitate to say, that it would be impossible to cram the number on board which the authorities of the Brazils (by sanctioning these false descriptions of vessels) give the masters permission to take: it is, therefore, to a certain extent, useless, although proving to the world that this Government, not content with allowing their subjects to carry on the odious traffic, sanction such means of doing so as aggravate the misery of the unfortunate victims thus forced away from their families and country.

"The French slave trade has lately most considerably increased in the rivers Bonny and Old Calabar. Several new vessels have arrived, and many laden with full cargoes of human victims have left under the white flag, and manned by Frenchmen, although the capital embarked is ostensibly Spanish. In order that our readers may judge of the barbarity and want of feeling evinced by these subjects of an enlightened nation, which publicly disavows such horrible and infamous conduct, we desire to make known that *Le Louis*, commanded by one Oisean, on completing her cargo of slaves in the Old Calabar, a few weeks since,

without the slightest spark of humanity in him, *thrust the whole of these unfortunate beings between decks, (a height of only three feet,) and closed the hatches for the night! When morning made its appearance, fifty of the poor sufferers had paid the debt of nature, owing to the confined, diseased and putrid atmosphere they were condemned to respire!!* The wretch coolly ordered the bodies of these miserable victims of his total want of human feeling to be thrown into the river, and immediately proceeded on shore to complete his execrable cargo by fresh purchases of his fellow creatures. To detail all the information we have received relative to the enormities committed by these dealers in human flesh, who feel they are protected by the nation they claim, and the flag they hoist, would horrify any but slave-dealers, who seem naturally callous to every feeling which ennobles mankind; suffice it to say, they are heart-rending, and would disgrace the most unenlightened savage."

The subject of the following letter possesses a melancholy interest. We can vouch for the respectability of the source.

To the Editor of the National Gazette.

Tunis, January 4, 1825.

I send herewith a list containing the names of the vessels that have arrived here with Greek slaves, since the breaking out of the war between Greece and the Ottoman Porte; the Christian nations to which they respectively belonged, and the number of slaves actually on board each.

Of these slaves, 86 in all of both sexes, the greater part were of the island of Scios, and who, in the general massacre by the Turks, escaped a cruel death there, only to suffer a more cruel fate here. Some of them are evidently well educated; accustomed to the enjoyments which wealth and intellect procure; and the severities they sustained before they could be made to abjure their religion, indicate a respectability and heroism of character, which must command unqualified admiration.

The condition of these unhappy persons is absolutely hopeless, except from death; their story may become known, but the knowledge of it can bring them no relief.

Whatever may be the effect of British interfence as respects the future, it has been most unfortunate for the individuals whom its object was to relieve. The difficulty of procuring the liberation of these persons is greatly increased by their becoming converted to the Turkish faith, no matter how cruel the means by which they had been compelled to become so, and, perhaps the Bey himself might not in such cases be able to deliver them to a Christian government. The arrival of the British squadron therefore became a signal for the slave owners; and then it was that the most inhuman cruelties were exercised upon these unhappy Greeks, both males and females, in order to force them into Mahometanism, and thus prevent their being given up to the British.—*Nat. Gaz.*

COLONIZATION IN AFRICA.

The Brig Hunter sailed early in the last month from Norfolk for Liberia. This vessel has sailed with sixty-seven emigrants, under the patronage of the Colonization Society. The funds for their transposition have been obtained, principally, through the exertions of the Rev. Wm. M'Kenny, from liberal societies and individuals in the lower counties of Virginia. "I accompanied the emigrants," says this gentleman, "below Old Point Comfort, and can truly say the gratitude they expressed for the little trouble I have been at for their accomodation and comfort, and the prospect of their joining the little band at Liberia, gave me indescriba-

ble pleasure. The prayers they put up, on parting, for their friends, and those through whose benevolence their way was made plain to the land of their ancestors, would, I think, have converted Mr. ——— himself."

Several of the passengers in the Hunter were emancipated by their benevolent masters, that they might become members of the African Colony. A disposition to send servants as freemen to Africa, is, we learn, not rare, and as the Colony increases, and is seen to prosper, it must, unquestionably, become more frequent.—In the part of Virginia, to which we have alluded, the design of the Colonization Society has acquired much popularity, and in many parts of North Carolina it receives the approbation of many of the most intelligent and reflecting men.

Nat. Int

From the Missionary Register.

OBITUARY OF ANUNDA,

A CONVERTED BRAHMIN, WHO DIED AT CALCUTTA, SEPT. 7, 1822.

In reference to the death of this Native, the Committee of the Baptist Missionary Society state:

This young Man, who was as it were snatched from eternal burnings like a brand from the fire, while in the expectation of death, gave undoubted evidence of a saving faith in the Lord Jesus. He was so highly esteemed by the Brethren that they generally speak of him as the "beloved" Anunda.

He died the same month that he was baptized in the preceding year.

His death was so sudden, that it filled us with consternation. On Friday evening, he was quite well; and preached at Coringah, about a mile from his residence; he returned, supped, and retired to rest as usual; about three o'clock in the morning, he was seized with the cholera morbus; and, by nine o'clock, he was a dead man: and thus was snatched from us, as in a moment, the most promising young Brahmin, whom we have ever seen in this country.

Before his body was removed for interment, Paunchoo delivered over him a very impressive and affecting oration. Paunchoo was the means of first awakening his mind: when he spoke of him, it was in a very melting strain; and the tears streamed down his cheeks, all the time he spoke. A very large congregation of natives were present on the occasion; and it was easy to perceive from their profound silence and great attention that they were deeply impressed with this novel scene. Paunchoo gave them an account of his first meeting with him—how he was treated by his friends on his becoming religious; and confined by them three months, that he might not come near the Missionaries—how he escaped, and resolved at all hazards to embrace the Gospel.

APPRENTICES LIBRARY IN BALTIMORE.

The American furnishes a Report of the committee appointed to ascertain the state of the institution.

The Company have about thirteen hundred volumes, most of which are valuable books.

There are on the roll of the librarian three hundred and fifty-nine readers, supplied at stated times with the books of the company.

Auburn Theological Seminary.—It appears from a catalogue of this Institution recently published, that the number of students is thirty-six; most of whom are graduates of Union and Hamilton Colleges

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In consequence of the overflow of students at our Universities, it is in contemplation to found a third University, in the neighbourhood of York, towards which Earl Fitchwilliam has promised to subscribe fifty thousand pounds. *London paper.*

From the Christian Spectator.

SPECIMENS OF ARABIAN POETRY.

Some years since, Professor Carlyle, of the University of Cambridge, who was distinguished for his acquaintance with oriental literature, translated and published a volume of "Specimens of Arabian Poetry;" a second edition of which appeared in 1810.

Some of the Specimens are the productions of very early times, but they were chiefly written during the existence of the Khaliphat, a period which has been called the Augustan age of Arabian literature.

THE SONG OF MAISUNA.

Maisuna was a daughter of the tribe of Calab, of the valleys of Yemen. She was married whilst very young, to the Khaliph Mowiah. But this exalted situation by no means suited the disposition of Maisuna; and amidst all the pomp and splendor of Damascus, she languished for the simple pleasures of her native desert. These feelings she was wont to indulge in the following simple stanzas, which she took great delight in singing, whenever she could find an opportunity to indulge her melancholy in private. But being one day unfortunately overheard by Mowiah, who was of course offended at her sentiments, and especially at the contemptuous manner in which himself was alluded to at the close of the song, she was ordered to retire from court. This order she gladly obeyed, and returned to her native Yemen.

The russet suit of camel's hair,
With spirits light, and eye serene,
Is dearer to my bosom far
Than all the trappings of a queen.

The humble tent and murm'ring breeze
That whistles through its fluttering walls,
My unaspiring fancy please
Better than tow'rs and splendid halls.

Th' attendant colts that bounding fly,
And frolic by the litter's side,
Are dearer to Maisuna's eye
Than gorgeous mules in all their pride.

The watch-dog's voice, that bays whene'er
A stranger seeks his master's cot,
Sounds sweeter in Maisuna's ear,
Than yonder trumpet's long drawn note
The rustic youth, unspoilt by art,
Son of my kindred, poor but free,
Will ever to Maisuna's heart
Be dearer, pamper'd fool, than thee.

ON A THUNDER STORM.

By Ibrahim Ben Khiret Abou Isaac.

Bright smiled the morn, till o'er its head
The clouds in thicken'd foldings spread
A robe of sable hue;
Then, gathering round day's golden king
They stretch'd their wide o'ershadowing wing,
And hid him from our view.

The rain his absent beams deplored,
And, soften'd into weeping, pour'd
Its tears in many a flood:
The lightning laugh'd with horrid glare;
The thunder growl'd in rage; the air
In silent sorrow stood.

ON PROCRASTINATION.

By Hebat Allah Ibn Altalmith,

Who in the midst of Islamism, adhered to a profession of Christianity. He was a great favourite at the court of Bagdad in the time of Almoktafi, with whom he lived as a friend.

Youth is a drunken noisy hour,
With every folly fraught;
But man, by age's chast'ning pow'r
Is sober'd into thought.

Then we resolve our faults to shun,
And shape our course anew;
But ere the wise reform's begun,
Life closes on our view.

The trav'llers thus, who wildly roam,
Or heedlessly delay,
Are left, when they should reach their home,
Benighted on the way.

ON LIFE.

By Shems Atmaali Cabus.

Like sheep, we're doom'd to travel o'er
The fated track to all assign'd:
These follow those that went before,
And leave the world to those behind.

As the flock seeks the past'ring shade,
Man presses to the future day;
While death, amidst the tufted glade,
Like the dun robber,* waits his prey.

*The Wolf

THE LUMINARY.

LEXINGTON:
WEDNESDAY, MARCH 30, 1825.

We have been prevented, by absence from town and by indisposition during the last week, from continuing, in the present No. our investigation into the affairs of the Transylvania University.

In the mean time we recommend to our readers the practical, unaffected and excellent piece of Major Boon in answer to Observer and Philo Boon.

From the Monitor.

William Boon's Answer to the piece over the signature of "Observer," published in the Monitor of the 12th inst.

You say "it has been insinuated in publications in the Western Monitor, and in conversation, that the questions propounded by me to Doctor Fishback, in that paper were written by himself; and that I owe it to the public to inform them whether the statement of Dr. Fisbback in his reply to me relative to the origin of my questions, be correct or not, and to tell us all about it."

In the first place I have to say it is not true that the questions propounded by me to Doctor Fishback in the Monitor, were written by him. They originated with myself, and were written some time before I made the call. In the second place, the statements made by Dr. Fishback in his reply to me are true, as far as my recollection serves me, only as to that part where he says he presumes I was prompted by the conversation with him to put the inquiries I did. It is possible the interview with him might have been in some measure the reason of my putting them at the time I did. But I had it in contemplation some time before one word passed between the Doctor and myself upon the subject.

I now hope it will not be thought amiss, as I have been called upon to tell all about it, to offer some further reasons which prompted me to put the questions to Dr. Fishback, with whom I have had an intimate acquaintance for about eighteen years, and as a man and preacher of the gospel, has had my esteem, both for his piety and orthodoxy; and moreover some few months ago I heard, as I thought from good authority too, that president Holley had treated the Doctor, before a large assembly at an examination in Transylvania University, as I thought, very rudely, by charging him with having preached and endeavoured to impress false doctrines on the students. And I was in hopes the Dr. would in his answer to the questions I put to him, have come out and told us all about it; as I confess I was one of those who never blamed the Rev. J. Breckinridge and Hall for not accepting the invitation given them to preach in Transylvania University, under the new regulations, (which regulations Mr. Holley appeared, and I believe did claim as originating with him, but which in truth I had good reason, as I thought, to believe were the productions of Drs. Fishback and Chapman) and thereby lay themselves liable to be treated rudely, as Dr. Fishback has been.

And furthermore, I am one amongst many others who felt and still feel an interest in the prosperity of Transylvania University and the town of Lexington, and in the correct education of the youth of our country, and I confess I can't tell how it is, that president Holley, or any other man, who professed to be a teacher of science and religion, (the last of which I think of the utmost importance) should be sustained in a public University in a country like ours, who has universally, as I believe, refused or failed, to give publicly his faith or opinion on the leading or

essential doctrines of the christian religion, altho' often called on

I confess it appears evident to me he conceives it would not do for him to let his religious doctrines or belief be known to the public. And further I will tell you a little more about it, by giving you the following views in answer to Philo Boon.

I believe that it was manifestly the design of this writer, whoever he may be, to divert the attention of the public from the merits of the inquiry made of Dr. Fishback, and to forestall any light, or information, which the Doctor's answer might be calculated to afford, by *inuendoes and calumnies*, such as the writer thinks every moral man will condemn, much less every true christian. For it appears evident the President and his friends must dread the light of investigation, or why resort to calumny in order to forestall the influence of any development Dr. Fishback may have to exhibit to the public in answer to the *unworthy brother* Boon's inquiry concerning Dr. Holley or Transylvania University? for there can be no doubt with intelligent men that all public officers owe it to themselves and the public, or any one individual, when called upon, to give such information as they possess, respecting matters of public concern; and it is equally evident that the questions put by the *unworthy brother* Boon are in point, Transylvania University being a public inistitution. But it appears that Philo Boon dreaded the consequence of an inquiry, and commenced the denunciation of the characters and motives of both the *unworthy brother* Boon and Dr. Fishback, in his numbers; one of which came out in the same paper with Dr. Fishback's first number, which shews Dr. Holley and his friends kept a sharp look out. The present writer is bound to believe that every reader will discover, from the manner that Philo Boon has treated both Dr. Fishback and the *unworthy brother* Boon, carries with it conviction that all is not right with Dr. Holley and Transylvania University.

For a few months ago, it will be recollected that the Presbyterians commenced some inquiries as to the concerns of Transylvania University, and the religion taught therein, which this writer, (although he is the *unworthy brother* Boon, and a Baptist too) believes were honest. It will be recollected also, that the same course of denunciation was resorted to; that is, to vilify, &c. and by that means it appears the friends of Dr. Holley attempted to put down the Presbyterians, but failed, as it is hoped they will do in the present attempt.

The writer then thought and still thinks that the cause the Presbyterians were engaged in, was the common cause of all true christians; and had the religious of all denominations acted consistently with what this writer thinks their own true interest, and the interest of Transylvania University, that it would have been in a much more eligible situation than it is at present. Now an humble inquiry has been made by the *unworthy brother* Boon, a Baptist, to his brother in the gospel, the Rev. James Fishback, who was a Trustee of Transylvania University, and who, this writer believes, is a respectable minister and watchman on the walls of Zion, of the Baptist order, for information, and you see he is denounced, together with the *unworthy brother* Boon, in the same manner the Presbyterians were. Now can it be possible that the Baptist community are willing to stand silent, and see truth and investigation put down in this way, and at the expense too, of the reputation of an able minister of the gospel? No, this writer cannot believe the christian community, much less the Baptist, can be silent, and permit calumny and error to prevail. No; it is high time for christians to arise, and stand up for their Master's cause,

trim their lamps, and let their light so shine that infidelity may blush, and hide her face, and then we may expect truth to triumph. For if the christian community will not unite in the support of the main pillars of christian truth, but suffer themselves to be attacked by the enemy, single handed, truth must fall, and error and folly prevail.

But it appears Philo Boon has vanity enough to believe that by inuendoes and calumny he can prostrate both Dr. Fishback and the *unworthy brother* Boon; but should he do this, how will that justify in public estimation the errors of Dr. Holley or Transylvania University, proven in the developments of Dr. Fishback? Surely it cannot.

If it should be thought by "Observer" and the public that I have not told enough *about it*, perhaps in a subsequent number I may tell more *about it*.

WM. BOON.

BIBLICAL REPERTORY.

"*A collection of Tracts in Biblical Literature, By Charles Hodge—"Ereunate tas Graphas." "Search the Scriptures." Vol. 1st. January 1825, No. 1st. Princeton Press. Printed by D. A. Borrenstein.*"

The proposals for the publication of this important and interesting work were copied into the Luminary, some weeks since. We have now the pleasure to announce to the subscribers the reception of the first number.—Its contents, tho' not perhaps so various as was expected, could not well have been more weighty or more adapted to pioneer the way for such a production. They are, (1.) Translation of Beckii Monogrammata Hermeneutices, N. T. or outlines of Hermeneutices. (2.) Translation of Tittman on historical Interpretation. In the introduction, the worthy Editor explains as follows, the object of the work in general, the importance of Biblical Research, and the character of the present number in particular. The Biblical scholar will not be at a loss to appreciate the justness of the remarks, and the importance of the matter to which they refer:—

"The direct object of this branch of Theological knowledge, is, to ascertain and explain the Sacred Text, to discover what is Scripture, and what is its meaning: with this view, to attend to the *Criticism* of the Old and New Testaments, to determine the principles which should be applied to their interpretation, and to illustrate their language and import from the various sources which Philology and History afford.

The greatest barrier to the progress of error is to be found in bringing men from other sources of Theological knowledge, immediately to the SS., to the strictly grammatical interpretation of the word of God, which is by no means inconsistent with the highest reverence for its character, the strongest conviction of its divine origin and consequent infallibility, and the deepest sense of our need of the aids of the Holy Spirit to remove our native prejudice to the truth, and to illuminate the mind with the knowledge of Divine things. This has been the course pursued by the wisest and best men in every age of the church. If the ministers of the present day would cultivate its various branches with the assiduous attention they have received from many of the most spiritual and devoted of the servants of Christ, it is all the department de-

mands, or its advocates could ask. But is it not to be feared that there are few who can enter into the spirit of the declaration of LUTHER *Etsi exigua sit mea linguæ Hebraeæ notitia, cum omnibus tamen totius mundi gazis non commutarem?*

With respect to the contents of the following number, it may be proper to remark, that the selection was determined by the consideration that it would be most expedient to publish something in the first number, which would be valuable and saleable in a separate form, and which would present an outline of at least one important class of subjects likely to be discussed in the future pages of the work. It was with this view, that *Beck's Monogrammata Hermeneutices Librorum Novi Fœderis* was selected. This work may prove uninteresting to any other than professional readers; to such however, it cannot fail of appearing valuable. Its author, who was born in 1757, was formerly Professor of the Greek and Latin languages, and afterwards Professor of History, at Leipsic.

JOHN QUINCY ADAMS.

As the office of President of the United States has recently been bestowed on this gentleman, we have thought a brief sketch of his life would not be unacceptable. The following account is, with some curtailment, copied from a paper published in the State of Maine.

JOHN QUINCY ADAMS was born at Braintree, Massachusetts, July 11, 1767. In the eleventh year of his age, 1778, he accompained his father, John Adams, late President of the U. States, to France, the father being joint commissioner with Dr. Franklin and Arthur Lee, to that Court. After residing about eighteen months in France, he returned home with his father. In November, 1779, the father of Mr. Adams was again sent to Europe, with a commission for negotiating peace, and a treaty of commerce with Great Britian. He again took his son J. Q. Adams, with him. They arrived at Paris after a disastrous passage, and the son was put to school in that city. And when it became necessary for the father to go to Holland, in pursuance of his official duties, he took his son with him, and first placed him in a public city school in Amsterdam, afterwards, at a suitable time, at the university of Leyden. In July, 1781, the son, as private Secretary, accompanied to St. Petersburgh the late Judge Dana, who had been appointed Minister Plenipotentiary to the Empress of Russia. He remained with Judge Dana about fourteen months, when he left St. Petersburgh to rejoin his father in Holland. The father was, on the arrival of the son in Holland, at Paris, on business relating to his commission. The son, however, remained at the Hague. The father soon rejoined his son, and in a short time after they both went to Paris. The definitive treaty was signed in September, 1783; and they both resided together in England, Holland and France, until 1785.

The father was appointed, about this time, minister to the court of St. James; and the son returned to this country. After preparatory studies he was admitted a student at Cambridge University, where he received the degree of Bachelor of Arts, in 1787.—After completing his collegiate studies, he commenced the reading of law in the office of the late Theopilus Parsons at Newburyport, and at the expiration of the usual period allowed for acquiring a law education, was admitted to the bar in the Courts of the State, and commenced the practice in Boston.

He remained in Boston about four years, during which time his professional practice was inconsiderable.

In 1794, he was appointed minister resident to the United Netherlands.

When this appointment took place, his father was Vice-President of the United States. It is said that the appointment was as unexpected to him as to his son, but with what authority we know not.

From 1794 to 1801, J. Q. Adams was in Europe, successively employed as a public minister, in Holland, England and Prussia. He was, while in Europe, nominated by Washington, as Minister Plenipotentiary to the Court of Lisbon; but at the accession of his father to the Presidency his destination was changed, and he was appointed minister to the Court of Berlin.

He remained at Berlin from November, 1797, until April, 1801; and during that time concluded a treaty of commerce with Prussia. He was then recalled, and arrived in Philadelphia in September, 1801, just before the commencement of Mr. Jefferson's administration.

In 1802, he was elected member of the Senate of Massachusetts, and served in that capacity one year. He was then elected a Senator of the United States for six years from the 4th of March, 1803. But when the embargo question came before congress he advocated the measure and thereby became noxious to the legislature of the state which conferred upon him his station. He resigned his office as Senator in 1808; his reasons for so doing are to be found in a letter which he addressed to the late Governor Sullivan, of Massachusetts. In March, 1809, he was nominated by Mr. Madison for a minister to Russia, but no vote was taken on the nomination. He was however, in August following, appointed minister plenipotentiary to the Emperor of Russia, the office before designated for him.

Such are the principal *political* events in the life of Mr. Adams, until his participation in the negociations of Ghent, and his subsequent appointment to the office of Secretary of State.

His public *literary* career embraces the period, during which he held the office of Boylston Professor of Rhetoric and Oratory in the University of Cambridge. His lectures are before public, and are generally considered as happy specimens of learning and taste.

From the Family Visitor.

O Alexandros Smeithe.

A writer in the Boston Recorder and Telegraph has undertaken to prove that General Alexander Smyth is the beast mentioned in the Book of Revelation. His argument runs thus: The number of the name of Alexander Smyth, written in Greek and preceded by the exclamation O, which may well be elicited by his late production, is precisely 666. Hence there can be no mistake; the interpretation is sure.

Again; the Greek characters for 666 in the Book of Revelation, are CH X S. Now CH stands for CHAIRE or *hail*, a term of exclamation or applause, properly rendered in English, by O; x denotes Alexander; and s stands for Smyth: that is, *O Alexander Smyth.* This coincidence is remarkable, and places the matter beyond all doubt.

Q. E. D.

Interesting Documents.—A letter from Washington, to the editor of the Boston Patriot says:

"One of the greatest objects of curiosity in this metropolis is the Department of State. There you may see the original declaration of Independence, the original articles of confederation, the original commission given General Washington, and the original Constitution of the United States. In another apartment, are the Treaties made with the several European powers. The original signatures, by which the several potentates of Europe gave their several ratifica-

tions to these instruments, could not be viewed with indifference even by one who takes but a passing and ordinary interest in the course of human affairs."

Bolivar rejects a Crown.—We learn from a respectable source, that since the Liberator BOLIVAR, arrived in Peru, a deputation from the Kings of *France* and *Spain* has waited upon him with an invitation to assume the Supreme Command in South America, and put on a Crown—those powers promising to support him in such a measure, and probably pledging the aid of all the governments composing the Holy Alliance. It is needless to add, that the proposition was treated in a manner worthy of Bolivar. He sent it to the Congress of Colombia—and through that body it is hoped the world, will be informed of the particulars. *N Y. Merc. Adv.*

His excellency C. D. E. J Bangeman Huygens, has been appointed by the Majesty the King of the Netherlands, his Envoy Extraordinary and Minister Plenipotentiary to the United States, and was to set out on his embassy in the course of the present month. *Ib.*

(*From the Constitutionel,*)

PARIS, Jan. 11.

The Ministerial Journals stated a few days since, that the reports relative to the acknowledgment of the independence of the South American States by the Cabinet of St. James were destitute of foundation. They declared that such a measure would be an act of hostility against the Holy Alliance, and some went even so far as to insinuate that the powers composing this royal coalition, would find themselves under the necessity of supporting the Monarchic principle by force, and that they would unite to assure to Spain the sovereignty of her colonies.

Whilst these journals were tracing out the circle within which the British Government should confine itself, under the pain of incurring their indignation, Mr. Canning was coolly engaged in drawing up the diplomatic notes, which were solemnly to announce the independence of the former Colonies of Spain, and those treaties of commerce, which England, always attentive to her interests, is on the point of concluding with them. It is thus he replies to the warlike organs of the Holy Alliance. This news has fallen like a thunderbolt in the midst of our discussions upon sacrilege, the indemnity of the emigrants, the reduction of the Rentes, and the Convents. The Diplomatic Corps are indignant, and the roads are covered with extraordinary couriers, despatched to all the capitals of the Continent. While waiting for the decision of the Cabinets, which it is not difficult to foresee, our Ministerial Journals have suddenly changed their tone.

LONDON, Feb. 3.

Extract from the King's Speech to both Houses of Parliament.

A treaty, having for its object the more effectual suppression of the slave trade, has been concluded between his Majesty and the King of Sweden; a copy of which treaty, as soon as the ratification shall have been exchanged, his Majesty will direct to be laid before you.

Some difficulties have arisen with respect to the ratification of the treaty for the same object, which was negotiated last year between his Majesty and the United States of America. These difficulties, however, his Majesty trusts, will not finally impede the conclusion of so beneficial an arrangement.

From the Missionary Herald.

AMERICAN TRACT SOCIETY.

The following Table extracted from a recent publication of the American Tract Society, entitled "Proceedings of the first ten years," shews the number of Tracts printed in each year, and the annual receipts in donations and for tracts sold.

[Here follows the Table, which we omit, as the substance of it is contained in the following remarks:]

From the above Table it appears, that the whole amount of donations received in ten years, is less than $12,500. It is estimated, that about one third of this amount has been delivered to donors in Tracts at cost. Hence the amount of charity which has been suffered to remain at the disposal of the Society is about $8,500. With this sum, in ten years, 4,217,500 Tracts have been printed; that is, each dollar devoted to the objects of the Society, has already been, on an average, the means of printing about 500 Tracts. But the value of the Tracts now contained in all the Society's Depositories, is more than $8,500. Hence every dollar given has not only been the means of printing 500 Tracts, but remains, somewhat increased, to print the same number in an equal space of time, or about once in five years, so long as the Society shall continue its operations. Perhaps an equal sum of money was never more advantageously appropriated.

From the same publication it appears, that about 10,000,000 of Tracts have been published in the U. States; and about 90,000,000 in Foreign Countries. Of these the London Religious Tract Society printed 61,500,000, which is more than all the world besides.

CARD PLAYING.

A gentleman in public company, inveighing against the prevailing custom of card playing, was requested to give his reasons, which he did in words to this effect: "I have observed that it wastes much *time*, which I esteem the most valuable treasure that God has bestowed on us: secondly, it excludes *conversation*, one of the highest of all social pleasures; and, lastly, it too frequently excites envy, repining, and ill-humor.—To be more particular —in *young persons*, the habit of playing at cards absorbs many of those hours which should be spent in improving the mind; and which thus foolishly lost, can never afterwards be recovered. Through the consequent deficiency in education, many are rendered unfit for proper employments, and necessarily fall into pursuits unworthy of the situations they might have filled, becoming insignificant in themselves and useless to society. With respect to the *old*, this humor of card playing is a most wretched example, and contributes greatly to ruin the rising generation. It removes that reverence, which ought to wait upon years; it increases avarice, the too natural vice of age; and, finally, corrupts the heart, at a season when it should be employed in far more serious puruits. In a word, card playing is one great cause of that incapacity, so justly deplored in our youth, of both sexes, and of that profligacy which disgraces those in advanced years." *A Missouri paper.*

THRESHING MACHINE.

HARRISBURG, Pa. Feb. 8.

Extract of a letter from a gentleman in Oley township, Berks county, to a member of the Legislature, dated Jan. 28, 1825.

"Kime's threshing machine is now in operation, and does thresh most completely. They have threshed 50 sheaves of wheat in 4 1-2 minutes. It is ascertained that they can thresh upwards of 3000 sheaves in a day, with it."

POETRY.

THE TIME-PIECE.

[*By Montgomery.*]

Who is *He*, so swiftly flying,
His career no eye can see?
Who are *They*, so early dying,
From their birth they cease to be?
Time:—behold his pictured face!
Moments:—can you count their race?

Though, with aspect deep-dissembling,
Here he feigns unconscious sleep,
Round and round this circle trembling,
Day and night his symbols creep,
While unseen, through earth and sky,
His unwearying pinions ply.

Hark! what petty pulses, beating,
Spring new moments into light;
Every pulse, its stroke repeating,
Sends its moment back to night;
Yet not one of all the train
Comes uncall'd or flits in vain.

In the highest realms of glory,
Spirits trace, before the throne,
On eternal scrolls, the story
Of each little moment flown;
Every deed, and word, and thought,
Through the whole creation wrought.

Were the volume of a minute
Thus to mortal sight unroll'd,
More of sin and sorrow in it,
More of man, might we behold,
Than on History's broadest page
In the relics of an age.

Who could bear the revelation?
Who abide the sudden test?
—With instinctive consternation,
Hands would cover every breast,
Loudest tongues at once be hush'd,
Pride in all its writhings crush'd.

Who with leer malign exploring,
On his neighbour's shame durst look?
Would not each, intensely poring
On that record in the book,
Which his inmost soul reveal'd,
Wish its leaves for ever seal'd?

Seal'd they are for years, and ages,
Till,—the earth's last circuit run,
Empire changed through all its stages,
Risen and set the latest sun,—
On the sea and on the land,
Shall a midnight Angel stand:—

Stand;—and, while the abysses tremble,
Swear that Time shall be no more:
Quick and Dead shall then assemble,
Men and Demons range before
That tremendous judgment-seat,
Where both worlds at issue meet.

Time himself, with all his legions,
Days, *Months*, *Years*, since Nature's birth,
Shall revive,—and from all regions,
Singling out the sons of earth,
With their glory or disgrace,
Charge their spenders face to face.

Every moment of my being
Then shall pass before mine eyes:
—God, all-searching! God, all-seeing!
Oh! appease them, ere they rise:
Warn'd I fly, I fly to Thee:
God, be merciful to me!

They Poured the Red Libation Forth, &c."

THER pour'd the red libation forth,
And fill'd the golden bowl;
I dashed it on the famish'd earth,
And spurn'd its base control,—
And said—no more my peace shall be
A victim to thy treachery!

They wove of Fame, the blooming wreath,
My brow the chaplet twin'd;
My foot I trod the flowers beneath,
And gave them to the wind,—
And said—my heart no more shall trust
To that which is itself but dust!

They brought me Beauty's child, and gave
To me her fairy form;
Death came! She fill'd the silent grave—
Fed on her cheek the worm:
I lov'd, yet said—no more will I
O'er flower so frail, in sorrow sigh!

They brought me then a spirit sweet—
RELIGION, ever fair;
My tears bedew'd her holy feet,
My soul arose in prayer,—
And said—Fame, Pleasure, all farewell!
Blest spirit! thou hast broke their spell!

[*N. Y. Com. Adv.*